injured by the bullets from state law enforcement officers on that ill-fated evening.

Some three hundred students gathered on the campus of South Carolina State after three days of sit-ins and protests at All-Star Bowling Lane. The students were continuing their demonstration against the segregation of Orangeburg's only bowling alley. Four years after passage of the Civil Rights Act of 1964, the establishment remained segregated, despite numerous efforts to persuade the owners to integrate.

Mr. Speaker, I ask you to join me today in honoring Henry Smith, Samuel Hammond and Delano Middleton, the twenty seven students who survived their wounds. Governor James Hovis Hodges along with the hundreds of other students, teachers, administrators and parents who helped and are still helping to bring equality to this nation.

REMARKS OF GOVERNOR JIM HODGES—SOUTH CAROLINA STATE UNIVERSITY, ORANGEBURG, THURSDAY, FEBRUARY 8, 2001

I am truly honored and humbled to be here with you today.

Nearly 170 years ago, when our country was still newly-formed a Frenchman named Alexis de Tocqueville came to our shores to explore this fledgling experiment in democracy. He recorded his thoughts in a landmark treatise called Democracy in America. He told his readers that he ''sought the image of democracy itself, with its inclinations, its character, its prejudices, and its passions, in order to learn what we have to fear or hope from its progress.''

Had Tocqueville visited America in 1968, he would have seen our fears and not our hopes. We were a country in turmoil. Thousands of American soldiers died in Vietnam. Assassins struck down Robert Kennedy and Martin Luther King. Neighbors feared and distrusted one another. We were a state and a nation deeply divided by race, age and politics.

This was especially evident on our college campuses. On these campuses, the passions of the time spawned protests and confrontation. Some of these protests are known to all Americans. One of the most famous images of the era is that of a young girl weeping over her fallen friend at Kent State in Ohio.

But when we look in the pages of history, the Orangeburg Massacre is often missing. Most Americans know about the four students killed at Kent State in 1970, but not the three students killed at S.C. State two years before. What happened here thirty-three years ago was the first tragedy of its kind on an American college campus. Yet few Americans have ever heard the names of Samuel Hammond, Delano Middleton and Henry Smith. Most Americans do not know them as we know them.

Henry Smith was a sophomore from Marion. His mother was secretary of his high school PTA. Henry's mother taught him the importance of a good education. She told her children, ''I always figured if I couldn't get it, I was going to have it for my kids. Get them to college and get them what they needed.'' Henry kept his promise to his mother. And he wrote her every week to let her know how he was doing in school.

Delano Middleton was a student at Wilkinson High School here in Orangeburg. He would often lead his teammates in prayer after football practice. His mother worked at the college, and Delano often spent time on the campus making friends with the other students.

Samuel Hammond was born in Barnwell, and grew up in Florida. He returned to his home state with dreams of becoming a teacher. On a college questionnaire, Samuel was asked ''What was the one big thing he wanted in life?'' Samuel responded that the thing he wanted most was an education.

Henry Smith, Samuel Hammond and Delano Middleton each wanted to enjoy the unlimited potential offered in America . . . in a time and place where skin color provided limited opportunity. It was that effort to claim equal rights and equal opportunity, that pursuit of human dignity . . . that led students to protest segregation at a local bowling alley.

And after three days of fear and uncertainty . . . these three young men were killed . . . and twenty-seven others wounded . . . on the grounds of this campus.

We deeply regret what happened here on the night of February 8, 1968. The Orangeburg Massacre was a great tragedy for our state. Even today, the State of South Carolina bows its head, bends its knee and begins the search for reconciliation.

The families of Samuel Hammond, Henry Smith and Delano Middleton are gathered here today. We thank you for coming. As a parent, I can only imagine the sorrow you must have felt to lose a loved one. We wish we had the opportunity to know them as you did. We regret that they were taken from us at such a young age.

Many of the survivors of that night have gathered here. We thank you for coming, and we welcome you back to Orangeburg today. We take comfort from the fact that Orangeburg is a better place, South Carolina is a better place, and America is a better place than it was thirty-three years ago.

I also want to thank the students of S.C. State for being here today. If these three young men were alive today, their sons and daughters would be college students just like you. They were here because their parents believed in the power of education. And you are here because of the sacrifices they made. These sacrifices must never be forgotten, and these opportunities must never be taken for granted.

Thirty-three years ago, a group of students gathered around a bonfire on this campus after being denied their basic right to patronize a local business. And on that cold February night, that bonfire was extinguished, along with the lives of three brave young men.

But that bonfire still glows brightly today. Because we—the living—are now the keepers of that flame.

We must carry the flame with understanding . . . and compassion . . . and education. Opportunity comes from education. Ignorance and prejudice are turned back by education.

The flame of education illuminates the dark corners of our past. The flame of education warms our hearts with reconciliation. And the flame of education can guide us into a future of boundless hope and opportunity.

In America, we still seek the image of democracy itself. And we still must contend with our passions and our prejudices.

But if Alexis de Tocqueville . . . or Samuel Hammond . . . or Henry Smith . . . or Delano Middleton were here today, they would see a city, and a state, and a nation where fear has waned and hope abides. They would witness the progress of our democracy, nod their heads and recognize that there is still much to be done.

And most importantly, they would urge us to continue down the path of reconciliation.

Thank you for granting me the honor of standing here today.

INTRODUCTION OF A BILL TO AMEND THE NATIVE HAWAIIAN HEALTH CARE IMPROVEMENT ACT TO REVISE AND EXTEND SUCH ACT

HON. NEIL ABERCROMBIE

OF HAWAII

IN THE HOUSE OF REPRESENTATIVES

Tuesday, February 13, 2001

Mr. ABERCROMBIE. Mr. Speaker, I rise today with my colleague, Representative Patsy Mink, to introduce a bill to reauthorize the Native Hawaiian Health Care Improvement Act. The purpose of this legislation is to improve the health status of Native Hawaiians through the continuation of comprehensive health promotion and disease prevention. IT is intended to provide health education in Native Hawaiian communities and primary care health care services using traditional Native Hawaiian healers and health care providers trained in Western medicine. In areas where there is an underutilization of existing health care delivery systems that can provide culturally relevant health care services, this bill authorizes the Secretary of the Department of Health and Human Services to contract with Native Hawaiian health care systems to provide care referral services to Native Hawaiian patients. This reauthorization is intended to assure the continuity of health care programs for Native Hawaiians under the authority of Public Law 100–579.

As enacted in 1988, the Native Hawaiian Health Care Improvement Act is premised upon the findings and recommendations of the Native Hawaiian Health Research Consortium report of December 1985 to the Secretary of the Department of Health and Human Services. The report clearly indicates that the underutilization of existing health care services by Native Hawaiian can be traced to the absence of culturally-relevant services. Additionally, the report reveals a general perception in the Native Hawaiian community that health care services based on concepts of Western medicine will not cure diseases afflicting Native Hawaiian people.

The bill contains extensive findings on the current health status of Native Hawaiians including the incidence and mortality rates associated with various forms of cancer, diabetes, asthma, circulatory diseases, infectious disease and illness, and injuries. It also includes statistics on life expectancy, maternal and child health, births, teen pregnancies, fetal mortality, mental health, and education and training in the health professions.

The Native Hawaiian population living in Hawaii consists of two groups: Hawaiians and part-Hawaiians, which are distinct in both age distributions and mortality rates. Hawaiians comprise less than 5 percent of the total Native Hawaiian population and are much older than the growing part-Hawaiian population.

Overall, the Native Hawaiian death rate is 34 percent higher than the death rate for all races in the United States, but this composite masks great differences that exist between Hawaiians and part-Hawaiians. Hawaiians have a death rate 146 percent higher than the U.S. all-races rate. Part-Hawaiians also have a higher death rate, but only 17 percent greater than the U.S. as a whole. A comparison of age-adjusted death rates for Hawaiians and part-Hawaiians reveals that Hawaiians die at a